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the Tomba degli Auguri (Plate 93), and the scenes from horse-races in the Tomba delle Iscrizioni (Plate 73), and in the Tomba del Barone (Plates 76-83), and especially the games of many kinds, before spectators, in the Tomba delle Bighe (Beilage II). But most interesting of all these wall-paintings are the representations of scenes in the lower world which are found in the Tomba del Cardinale (36-37, Plate 59), in the Tomba dell' Orco (Plates 60-65), in the Tomba del Tifone (Plate 49), and elsewhere. Because of the unusual and interesting character of these scenes Weege devotes the longest chapter of the book, III (22-56), to a study of the views in regard to the other world held by the Etruscans, and their representation in painting. The idea of a 'Hell' where virtue is rewarded and crime is punished is due to the influence and the teaching of Orphics and Pythagoreans, and the presence of this motive in art is traced from the fifth century before Christ down through the Middle Ages, to modern times, through the stages 'Orphic, Etruscan, Divine Comedy, Faust' in a chapter unjustifiably diffuse from the point of view of Etruscan painting.

Another chapter, IV, is concerned with the Etruscans as a people, discussing their name, their origin, their history, their language, etc. Emphasis is laid on the fact that, although more than 8,000 inscriptions in the Etruscan language have been preserved, scholars still know little or nothing of the language, apart from the decipherment of occasional words. In regard to the origin of the people Weege gives a brief résumé of some of the current views (65 ff.), and, while not insisting literally upon the tradition of their emigration from Lydia, he believes, with most modern scholars, that their race, their culture, and their high artistic gifts point to the East, and that Seneca was quite right in the expression of the beliefs of his own time with the familiar words, *Tuscos Asia sibi vindicat* (Dialogues 12.7.2).

The history of the discovery of the graves at Corneto is related in a long chapter, VI (72-104), which is made up largely of extracts from the reports and descriptions of the early discoverers and travelers. All this matter is very interesting, but it has little to do with the immediate subject of the book, Etruscan painting. It is, indeed, regrettable that so much space (104 pages in all), is given to these general considerations that there is no space left even for a description of the Plates in the book, while only four pages are assigned to the particular subject of the paintings at Tarquinia. It is much to be desired that the next volume should contain a full description of the Plates, with an accurate statement of the colors employed, such as invariably accompanies the plates of the *Denkmäler der Malerei*. It is also specially important that a book of reference of this character should have a full Index (there is no Index at all in the present volume). But in spite of these lacunae in the book one must be very grateful for the assembly in convenient form of more than a hundred excellent photographs of these extraordinary paintings.

ROME, ITALY

T. LESLIE SHEAR

Vom Altertum Zur Gegenwart: Die Kulturzusammenhänge in den Hauptepochen und auf den Hauptgebieten. Edited by E. Norden and A. Giesecke. Leipzig: Teubner (1919). Pp. viii + 308.

The authors of the papers here collected set forth the connections between classical antiquity and the modern world in a variety of fields—politics, religion, art, literature, law, history, economics, linguistics, and the sciences. All this is preceded by suggestive sketches of the transition period between antiquity and the Middle Ages, the revival of ancient culture in the Middle Ages and the Renaissance, and the new humanism and the nineteenth century. Of the twenty-six contributors only five are classicists; three are historians, two lawyers, two philosophers, two professors of pedagogy. The other fields of knowledge are represented, each of them, by a single spokesman.

Such a book cannot be summarized. Suffice it to say that at every point it is at the forefront of modern scientific thought, that the aperçus are often instructive and stimulating, and that the volume makes a noteworthy contribution to classical apologetics, which, though intended primarily for German readers, is almost as useful for those of any other country in Western civilization. A few points of particular interest to the reviewer may be touched upon as samples of the contents.

W. Jäger points out how the Greeks first formulated some of our greatest modern problems, e. g. (1) the due proportion of aristocratic and democratic elements in society, (2) the transformation of the State from a mere instrument for the development of force into an agency for the advancement of culture, and (3) the organic unity of public education (16). W. Goetz and L. Curtius dwell upon the crucial significance in the development of our modern world of Charlemagne's resuscitation of classical civilization (54, 182). Eduard Meyer observes that the unique American institution of the actual supremacy of the law (through the Constitution and the courts) is a realization of what was essentially the Athenian ideal (84). Very brilliant also is Meyer's discussion of the historical significance of the action of Socrates and his followers who sought in education the proper training for leadership in the State (89), and his drastic picture of the decline of ancient civilization in the ruin of the farming class, the crowding into the cities of inert and pleasure-loving masses, and the loss of control by the educated classes over the policies of the State, tendencies which seem to recur to-day, although as yet on no such alarming scale (86, 95 ff.). Striking also is the assertion (115) of a professor of pedagogy, J. Ziehen, that 'the inheritance from antiquity in the field of education is so immeasurably great, that, restricting one's self to the essentials, one would find it easier to list what has been contributed since then than to specify what has been taken over from ancient times'.

A layman is almost surprised to find that the French and German medieval epics were so markedly influenced by classical tradition as G. Roethe, Professor of Germanic Philology at Berlin, insists (155 f.), and it is

noteworthy to see so eminent a modern philologist assert that the loss of classical antiquity means nothing less than the death of modern literature (153), and that 'we need the ancients more than ever in order to find ourselves again' (173). M. Wundt clears away the erroneous impression that Scholasticism was swept aside because it adhered to the past; the truth, he declares, is precisely the opposite; it was (200 f.) 'because Scholasticism misrepresented the ancient tradition, and towards the end actually drew away from it, that it was abandoned. The genuine Aristotle was called upon to refute the Scholastic Aristotle. Or those for whom Scholasticism had completely spoiled the taste for the great systematizer appealed to other ancient thinkers, Plato, the Stoics, the Neoplatonists, and Aristotle'.

Descartes was purely Platonic in the foundation of his philosophy (201). The German philosophy of the nineteenth century is unimaginable and incomprehensible without Greek philosophy (202); Nietzsche, of course, and even Wundt are saturated with ancient thought (207). E. Goldbeck shows how the great stimulating ideas in modern physics come from the atomistic theory of Democritus and from Plato (234). F. Boll eloquently pictures the Greek spirit as one of freedom striving always for the formulation of new law (240). A. Rehm answers the shallow but ever-recurring contention that the Greeks never studied the civilizations of other peoples, so that we need not study theirs; this he does by showing how eagerly they learned from every side all that they could in the technical arts, and then outdid their teachers (280). He stresses also the rather curious fact that the great age of Athenian culture was singularly poor in technical inventions (282); one wonders if the converse of such a principle necessarily holds true. E. Fraenkel observes how useless it is to preach the study of the Classics to those who are not prepared to make some sacrifice to the life of the spirit (290), the fundamental difficulty with modern Philistinism. Especially fine is this passage (296-297):

'One who has truly felt the sound, the structure, and the content of genuine Greek literature, be it merely a piece of the most simple prose, has come into possession of one of the rarest manifestations of the native nobility of the human soul. Henceforward his ear is attuned to the dignity of speech wherever he meets it, within him there persists a never satisfied yearning to shape his own utterance also in clearness and purity, he will shudder with a wholesome abhorrence of what fills the columns of our newspapers to-day, which sprawls nerveless and sullied wherever men speak and write, even into the realm of that which professes to be art. . . . Nietzsche criticized once a wretched and wooden German sentence with the exclamation, "I adjure you to translate that into Latin, so as to realize what a shameless misuse you are making of the language".'

THE UNIVERSITY OF ILLINOIS

W. A. OLDFATHER

JINGLE BELLS

Nives, glacies, nox, puertia!

Risus decet, nunc decent carmina!

Laetos iuvat nos ire per agros!

Traha fert velociter, cacinemus nos!

Chorus:

Tinniat, tinniat tintinnabulum!

Labimur in glacie post mulum curtum!

Tinniat, tinniat tintinnabulum!

Labimur in glacie post mulum curtum!

Me nuper miserum temptavit. lunae lux!

Mox assidebat tum puella facti dux!

Vecti subito in nivis cumulos—

caballus est perterritus et tunc eversi nos!

Solum scintillat, nive candidum,

repetatur nunc concentus carminum!

Canities abest morosa omnibus!

Puellulas cum pueris delectat hic cursus!

COLORADO COLLEGE,
COLORADO SPRINGS

CHARLES C. MIEROW

THE CLASSICAL CLUB OF PHILADELPHIA

The 160th meeting of The Classical Club of Philadelphia was held on Friday evening, February 3, with thirty-two members and guests present.

Under the heading of minor communications, Dr. E. W. Burlingame read several of his translations of medieval Latin and Greek legends derived from Pali originals. A continuous stream of these legends poured into Europe from the East from the eighth to the fifteenth century. They probably were brought in by traders and widely disseminated by Dominican and Franciscan preachers. The paper of the evening was read by Mr. E. S. Gerhard, on *Classic and Romantic Tragedy*. The reader gave a minute analysis of the differences between these two great classes of tragedy, showing that they consisted in (1) the status and structure of the theater; (2) the structure and technique of the plays; (3) the spirit and motive of the plays; (4) the conceptions of life and art prevailing in the times of each.

B. W. MITCHELL, *Secretary*.

SPLITTING ROCKS WITH COLD WATER¹

One of our New Jersey readers has on his place a number of large stones that he wants to use for building purposes, but he is having great trouble in breaking them. How can this be done without the use of a machine? One old method which we have often seen employed is based on force of contraction. The stones are first heated by building a fire around or on top of them. When they are made as hot as desired a bucket or tub of cold water is suddenly dashed over them. The heat of the fire causes a slight expansion of the rock and the sudden cooling by the cold water causes contraction, which usually splits or breaks the rock in pieces. This is not in any way a new process. We saw it tried years ago on the old farm in New England, and the histories state how Hannibal, when he marched over the Alps to fall upon the Romans, used this method to make a way through mountain passes. The histories state that Hannibal used vinegar after heating the rock by building fires against it, but it is more likely that cold water was used as here described. Some years ago we mentioned this matter and received comment from a large number of our readers, some of whom told some remarkable stories of the tremendous force exerted by this power of contraction. In one particular case a party of hunters were traveling through the Rocky Mountains. They built a camp-fire on a rock ledge. It burned all night, and in the morning the rock was very hot. In order to avoid any danger from forest fires they proceeded to put out their campfire by dashing water over it. To their astonishment a good-sized piece of the ledge suddenly split and dropped away as the result of this sudden cooling.

¹This clipping, from *The Rural New Yorker*, for January, was sent to me by Dr. Roscoe Guernsey, Executive Secretary of The American Academy in Rome. For the reference to Hannibal's exploit see Livy 21-37. 2-3.